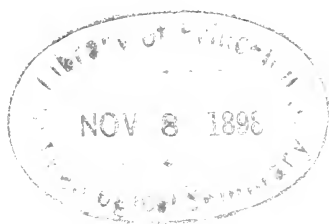


THE MODERN READER'S BIBLE

ST LUKE AND ST PAUL **





Division.....

Section.....

No.

The Modern Reader's Bible

New Testament Series

St. Luke

The Acts of the Apostles

The Epistles of St. Paul



THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED
IN MODERN LITERARY FORM

ST. LUKE AND ST. PAUL

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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IN TWO VOLUMES

New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1898

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Norwood Press
J. S. Cushing & Co. — Berwick & Smith
Norwood Mass. U.S.A.

VOLUME SECOND

CONTAINING

THE ACTS, FROM SECTION VII.vii

THE EPISTLES TO THE CORINTHIANS,
ROMANS, EPHESIANS, COLOSSIANS,
TO PHILEMON, TO THE PHILIPPIANS,
TO TIMOTHY AND TITUS

NOTES AND SYLLABUS TO THE ABOVE



THE ACTS AND THE EPISTLES

continued from Volume First

vii

Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus ; and he was mighty in the scriptures. This man had been instructed in the way of the Lord ; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John : and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him : and when he was come, he helped them much which had believed through grace : for he powerfully confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples : and he said unto them, Did ye receive the Holy Ghost when ye believed ? And they said unto him, Nay, we did not so much as hear whether the Holy Ghost was given. And he said, Into what then were ye baptized ? And they said, Into John's

baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.

And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? And the

man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

D

THE FIRST EPISTLE TO THE CORINTHIANS

*PAUL**Called to be an Apostle of
Jesus Christ through the
will of God:**And SOSTHENES our
brother:**Unto the Church of God
which is at CORINTH: even
them that are sanctified in
Christ Jesus, called to be
saints: with all that call
upon the name of our Lord
Jesus Christ in every place,
their Lord and ours:**Grace to you and peace
from God our Father and
the Lord Jesus Christ.*

I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony

of Christ was confirmed in you ; so that ye come behind in no gift ; waiting for the revelation of our Lord Jesus Christ ; who shall also confirm you unto the end, that ye be unreprouable in the day of our Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

I

1. Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfected together in the same mind and in the same judgement. For it hath been signified unto me concerning you, my brethren, by them which are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. Is Christ divided ? was Paul crucified for you ? or were ye baptized into the name of Paul ? I thank God that I baptized none of you, save Crispus and Gaius ; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas : besides, I know not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel : not in wisdom of words, lest the cross of

Christ should be made void. For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written, *I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.* Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh

should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption : that, according as it is written, *He that glorieth, let him glory in the Lord.* And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among the perfect : yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought : but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory : which none of the rulers of this world knoweth : for had they known it, they would not have crucified the Lord of glory : but as it is written, *Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.* But unto us God revealed them through the Spirit : for the Spirit searcheth all things, yea, the deep things

of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; interpreting spiritual things to spiritual men. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?

What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God

gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour. For we are God's fellow-workers: ye are God's husbandry, God's building. According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wis-

dom of this world is foolishness with God. For it is written, *He that taketh the wise in their craftiness*: and again, *The Lord knoweth the reasonings of the wise, that they are vain*. Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou

glory, as if thou hadst not received it? Already are ye filled, already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you. For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed, we intreat: we are made as the filth of the world, the offscouring of all things, even until now. I write not these things to shame you, but to admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will;

and I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

2. It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote unto you in my epistle to have no company with fornica-

tors ; not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters ; for then must ye needs go out of the world : but now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner ; with such a one no, not to eat. For what have I to do with judging them that are without ? Do not ye judge them that are within, whereas them that are without God judgeth ? Put away the wicked man from among yourselves.

3. Dare any of you, having a matter against his neighbour, go to law before the unrighteous, and not before the saints ? Or know ye not that the saints shall judge the world ? and if the world is judged by you, are ye unworthy to judge the smallest matters ? Know ye not that we shall judge angels ? how much more, things that pertain to this life ? If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church ? I say this to move you to shame. Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers ? Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take

wrong? why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that your brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God?

4. Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God. All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will raise up us through his power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, *The twain*, saith he, *shall become one flesh*. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the

body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

II

Now concerning the things whereof ye wrote. 1. It is good for a man not to touch a woman. But, because of fornications, let each man have his own wife, and let each woman have her own husband. Let the husband render unto the wife her due: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. But this I say by way of permission, not of commandment. Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

But I say to the unmarried and to widows, It is good for them if they abide even as I. But if they have not continency, let them marry: for it is better

to marry than to burn. But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband) ; and that the husband leave not his wife. But to the rest say I, not the Lord : If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother : else were your children unclean ; but now are they holy. Yet if the unbelieving departeth, let him depart : the brother or the sister is not under bondage in such cases : but God hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O husband, whether thou shalt save thy wife ? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. Was any man called being circumcised ? let him not become uncircumcised. Hath any been called in uncircumcision ? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing ; but the keeping of the commandments of God. Let each man abide in that calling wherein he was called.

Wast thou called being a bondservant? care not for it: but if thou canst become free, use it rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men. Brethren, let each man, wherein he was called, therein abide with God.

Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. I think therefore that this is good by reason of the present distress, namely, that it is good for a man to be as he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not abusing it: for the fashion of this world passeth away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how

he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if any man thinketh that he behaveth himself unseemly toward his virgin daughter, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own virgin daughter, shall do well. So then both he that giveth his own virgin daughter in marriage doeth well; and he that giveth her not in marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

2. Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling-block to the weak. For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye

sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. My defence to them that examine me is this. Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, *Thou shalt not muzzle the ox when he treadeth out the corn.* Is it for the oxen that God careth, or saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Never-

theless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have used none of these things: and I write not these things that it may be so done in my case: for it were good for me rather to die, than that any man should make my glorying void. For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without

law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as were some of them; as it is written, *The people sat down to eat and drink, and rose up to*

play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread. Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar? What say I then? that a thing sacrificed to idols is any thing, or that an idol is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and

I would not that ye should have communion with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the table of the Lord, and of the table of devils. Or do we provoke the Lord to jealousy? are we stronger than he? All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbour's good. Whatsoever is sold in the shambles, eat, asking no question for conscience sake; for *the earth is the Lord's, and the fulness thereof*. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

3. Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause ought the woman to have a sign of authority on her head, because of the angels. Howbeit neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God. Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him? But if a woman have long hair, it is a glory to her: for her hair is given

her for a covering. But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. For first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: for in your eating each one taketh before other his own supper; and one is hungry and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you in this? I praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, *This is my body, which is for you: this do in remembrance of me.* In like manner also the cup, after supper, saying, *This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.* For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread

or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep. But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

4. Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one

is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many

members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it. Now ye are the body of Christ. and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And a still more excellent way shew I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have

the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that

speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. So also ye, since ye are zealous of spiritual gifts, seek that ye may abound

unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue. Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be men. In the law it is written, *By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord.* Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a sign, not to the unbelieving, but to them that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving

or unlearned, he is reproved by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.

What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, let it be by two, or at the most three, and that in turn; and let one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. And let the prophets speak by two or three, and let the others discern. But if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace; as in all the churches of the saints. Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone? If any man thinketh himself to be a prophet,

or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. But if any man is ignorant, let him be ignorant. Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. But let all things be done decently and in order.

5. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found

vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Whether then it be I or they, so we preach, and so ye believed. Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised : and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God ; because we witnessed of God that he raised up Christ : whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised : and if Christ hath not been raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order : Christ the firstfruits ; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father ; when he shall have abolished all rule and all authority and power.

For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, *He put all things in subjection under his feet*: but when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all. Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die. Be not deceived: evil company doth corrupt good manners. Awake up righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind;

but God giveth it a body even as it pleased him, and to each seed a body of its own. All flesh is not the same flesh : but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, *The first man Adam became a living soul* : the last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural ; then that which is spiritual. The first man is of the earth, earthy : the second man is of heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

Behold, I tell you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin ; and the power of sin is the law : but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem : and if it be meet for me to go also, they shall go with me. But I will come unto you, when I shall have passed

through Macedonia; for I do pass through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.

Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all his will to come now; but he will come when he shall have opportunity.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I rejoyce at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed my spirit

and yours: acknowledge ye therefore them that are such.

The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema. Maran atha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

VIII

PROVIDENTIAL CIRCUMSTANCES BRINGING THE APOSTLE OF THE GENTILES TO ROME

i

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said: Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence,

whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had quieted the multitude, he saith: Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are

with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia.

E

THE SECOND EPISTLE TO THE CORINTHIANS

*PAUL**An Apostle of Christ Jesus
through the will of God :
And TIMOTHY our brother :**Unto the Church of God
which is at CORINTH : with
all the saints which are in
the whole of Achaia :**Grace to you and peace
from God our Father and
the Lord Jesus Christ.*

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort ; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we be afflicted, it is for your comfort and salvation ; or whether we be comforted,

it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer : and our hope for you is stedfast ; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life : yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead : who delivered us out of so great a death, and will deliver : on whom we have set our hope that he will also still deliver us ; ye also helping together on our behalf by your supplication ; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf. For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to youward. For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end : as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

And in this confidence I was minded to come before unto you, that ye might have a second benefit ; and

by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God is faithful, our word toward you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that stablisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts. But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy: for by faith ye stand. But I determined this for myself, that I would not come again to you with sorrow. For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto

you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, I forgive also: for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and

in them that are perishing ; to the one a savour from death unto death ; to the other a savour from life unto life. And who is sufficient for these things ? For we are not as the many, corrupting the word of God : but as of sincerity, but as of God, in the sight of God, speak we in Christ.

Are we beginning again to commend ourselves ? or need we, as do some, epistles of commendation to you or from you ? Ye are our epistle, written in our hearts, known and read of all men ; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in tables that are hearts of flesh. And such confidence have we through Christ to God-ward : not that we are sufficient of ourselves, to account anything as from ourselves ; but our sufficiency is from God ; who also made us sufficient as ministers of a new covenant ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face ; which glory was passing away : how shall not rather the ministration of the spirit be with glory ? For if the ministration of condemnation is glory, much

rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory. Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. (But and if our gospel is veiled, it is veiled in them that are

perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them.) For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, *I believed, and therefore did I speak*, we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanks-

giving to abound unto the glory of God. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

Wherefore also we make it our aim, whether at

home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not again commending ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto

them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us : we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf ; that we might become the righteousness of God in him. And working together with him we intreat also that ye receive not the grace of God in vain (for he saith, *At an acceptable time I hearkened unto thee, and in a day of salvation did I succour thee* : behold, now is the acceptable time ; behold, now is the day of salvation) : giving no occasion of stumbling in anything, that our ministration be not blamed ; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God ; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto my children), be ye also enlarged. Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, *I will dwell in them, and walk in them; and I will be their God, and they shall be my people.* Wherefore —

Come ye out from among them, and be ye separate,
saith the Lord,

*And touch no unclean thing;
And I will receive you,
And will be to you a Father,
And ye shall be to me sons and daughters —*

saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. Open your hearts to us: we

wronged no man, we corrupted no man, we took advantage of no man. I say it not to condemn you: for I have said before, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

For even when we were come into Macedonia, our flesh had no relief, but we were afflicted on every side; without were fightings, within were fears. Nevertheless he that comforteth the lowly, even God, comforted us by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you sorry, though but for a season. Now I rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret: but the sorrow of the world worketh death. For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care

it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter. So although I wrote unto you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore we have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in every thing I am of good courage concerning you.

Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much intreaty in regard of this

grace and the fellowship in the ministering to the saints : and this, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But as ye abound in every thing, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And herein I give my judgement : for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also ; that as there was the readiness to will, so there may be the completion also out of your ability. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this, that others may be eased, and ye distressed : but by equality ; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want ; that there may be equality : as it is written, *He that gathered much had nothing*

over ; and he that gathered little had no lack. But thanks be to God, which putteth the same earnest care for you into the heart of Titus. For indeed he accepted our exhortation ; but being himself very earnest, he went forth unto you of his own accord. And we have sent together with him the brother whose praise in the gospel is spread through all the churches ; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us to the glory of the Lord, and to shew our readiness : avoiding this, that any man should blame us in the matter of this bounty which is ministered by us : for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath in you. Whether any inquire about Titus, he is my partner and my fellow-worker to you-ward ; or our brethren, they are the messengers of the churches, they are the glory of Christ. Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

For as touching the ministering to the saints, it is superfluous for me to write to you : for I know your readiness, of which I glory on your behalf to them of

Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion. But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

*He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.*

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sow-

ing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for his unspeakable gift.

Now I Paul myself intreat you by the meekness and gentleness of Christ, I who 'in your presence am lowly among you, but being absent am of good courage toward you': yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the

obedience of Christ ; and being in readiness to avenge all disobedience, when your obedience shall be fulfilled.

Do ye look at the things that are before your face? If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my letters. For, 'His letters,' they say, 'are weighty and strong; but his bodily presence is weak, and his speech of no account.' Let such a one reckon this, that, what we are in word by letters when we are absent, such are we also in deed when we are present. For we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. But we will not glory beyond our measure, but according to the measure of the province which God apportioned to us as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel of Christ: not glorying beyond our measure, that is, in other men's la-

bours ; but having hope that, as your faith groweth, we shall be magnified in you according to our province unto further abundance, so as to preach the gospel even unto the parts beyond you, and not to glory in another's province in regard of things ready to our hand. But *he that glorieth, let him glory in the Lord.* For not he that commendeth himself is approved, but whom the Lord commendeth.

Would that ye could bear with me in a little foolishness : nay indeed bear with me. For I am jealous over you with a godly jealousy : for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him. For I reckon that I am not a whit behind the very chiefest apostles. But though I be rude in speech, yet am I not in knowledge ; nay, in every thing we have made it manifest among all men to you-ward. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought ? I robbed other churches, taking wages of them that I might minister

unto you ; and when I was present with you and was in want, I was not a burden on any man ; for the brethren, when they came from Macedonia, supplied the measure of my want ; and in every thing I kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore ? because I love you not ? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire an occasion ; that wherein they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel ; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness ; whose end shall be according to their works.

I say again. Let no man think me foolish ; but if ye do, yet as foolish receive me, that I also may glory a little. That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that many glory after the flesh, I will glory also. For ye bear with the foolish gladly, being wise yourselves. For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth

you on the face. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I

let down in a basket by the wall, and escaped his hands.

I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest

upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? walked we not in the same steps? Ye think all this time that we are excusing ourselves unto you. In the sight of God

speaking we in Christ. But all things, beloved, are for your edifying. For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed. This is the third time I am coming to you. *At the mouth of two witnesses or three shall every word be established.* I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you. Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we are not reprobate. Now we pray to

God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, though we be as reprobate. For we can do nothing against the truth, but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you. Salute one another with a holy kiss.

All the saints salute you.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

ii

And when he had gone through those parts,* and had given them much exhortation, he came into Greece.

F

THE EPISTLE TO THE ROMANS

PAUL

*A Servant of Jesus Christ
called to be an Apostle,
separated unto the gospel
of God, which he promised
afore by his prophets in the
holy scriptures, concerning
his Son, who was born of
the seed of David, accord-
ing to the flesh, who was
declared to be the Son of
God with power, according
to the spirit of holiness,
by the resurrection of the
dead; even Jesus Christ*

* [Macedonia: see above, page 45. EDITOR.]

*our Lord, through whom
we received grace and
apostleship, unto obedience
of faith among all the
nations, for his name's
sake: among whom are ye
also, called to be Jesus
Christ's:*

*To all that are in ROME,
beloved of God, called to
be saints:*

*Grace to you and peace
from God our Father and
the Lord Jesus Christ.*

First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. And

I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith: as it is written, *But the righteous shall live by faith.*

I

For a wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world, are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; so that they are without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and

their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they which practise such

things are worthy of death, not only do the same, but also consent with them that practise them.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. And we know that the judgement of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also

perish without law : and as many as have sinned under law shall be judged by law ; for not the hearers of a law are just before God, but the doers of a law shall be justified : for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves ; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them ; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ. But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest his will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth ; thou therefore that teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ? thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou rob temples ? thou who gloriest in the law, through thy transgression of the law dishonourest thou God ? For the name of God is blasphemed among the Gentiles because of you, even as it is written. For circumcision

indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

‘What advantage then hath the Jew? or what is the profit of circumcision?’ Much every way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar; as it is written,

*That thou mightest be justified in thy words,
And mightest prevail when thou comest into judge-
ment.*

‘But if our unrighteousness commendeth the righteousness of God, what shall we say?’ Is God unrighteous who visiteth with wrath? (I speak after the

manner of men.) God forbid: for then how shall God judge the world?

‘But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?’ And why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

‘What then? are we in worse case than they?’ No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written —

*There is none righteous, no, not one ;
There is none that understandeth,
There is none that seeketh after God ;
They have all turned aside, they are together become
unprofitable ;
There is none that doeth good, no, not so much as
one —*

*Their throat is an open sepulchre ;
With their tongues they have used deceit —
The poison of asps is under their lips —
Whose mouth is full of cursing and bitterness —
Their feet are swift to shed blood ;
Destruction and misery are in their ways ;
And the way of peace have they not known —*

There is no fear of God before their eyes.

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of the law shall no flesh be justified in his sight: for through the law cometh the knowledge of sin.

2

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works

of the law. Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

Do we then make the law of none effect through faith? God forbid: nay, we establish the law. What then shall we say that Abraham, our forefather according to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? *And Abraham believed God, and it was reckoned unto him for righteousness.* Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, saying—

*Blessed are they whose iniquities are forgiven,
And whose sins are covered.*

*Blessed is the man to whom the Lord will not reckon
sin.*

Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To

Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: for the law worketh wrath; but where there is no law, neither is there transgression. For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, *A father of many nations have I made thee*) before him whom he believed, even God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope believed against hope, to

the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

3

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our

hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not

as through one that sinned, so is the gift: for the judgement came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

‘What shall we say then? Shall we continue in sin, that grace may abound?’ God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in new-

ness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

‘What then? shall we sin, because we are not under law, but under grace?’ God forbid. Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye

were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Or are ye ignorant, brethren (for I speak to men that know the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made

dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

‘What shall we say then? Is the law sin?’ God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. And I was alive apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good.

‘Did then that which is good become death unto me?’ God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good; — that through the commandment sin might become exceeding sinful. For we know that the law

is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. (O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.) So then I myself with the mind serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as

an offering for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

4

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but

ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? but if we hope for that which we see not, then do we with patience wait for it. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings

which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is he that shall condemn? Shall Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

*For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.*

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. But it is not as though the word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because they are Abraham's seed, are they all children: but, *In Isaac shall thy seed be called*. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. For this is a word of promise, *According to this season will I come, and Sarah shall have a son*. And not only so; but

Rebecca also having conceived by one, even by our father Isaac—for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, *The elder shall serve the younger.* Even as it is written, *Jacob I loved, but Esau I hated.*

‘What shall we say then? Is there unrighteousness with God?’ God forbid. For he saith to Moses, *I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.* So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. For the scripture saith unto Pharaoh, *For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth.* So then he hath mercy on whom he will and whom he will he hardeneth. Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto

destruction: and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, even us, whom he also called, not from the Jews only, but also from the Gentiles? As he saith also in Hosea, *I will call that my people, which was not my people; and her beloved, which was not beloved. And it shall be, that in the place where it was said unto them, Ye are not my people, there shall they be called sons of the living God.* And Isaiah crieth concerning Israel, *If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute his word upon the earth, finishing it and cutting it short.* And, as Isaiah hath said before, *Except the Lord of Sabaoth had left us a seed, we had become as Sodom, and had been made like unto Gomorrah.*

‘What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore?’ Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, *Behold, I lay in Zion a stone of stumbling and a rock of offence: and he that believeth on him shall not be put to shame.* Brethren, my heart’s desire and my supplication to God is for them,

that they may be saved; for I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, *Say not in thy heart, Who shall ascend into heaven?* (that is, to bring Christ down :) *or, Who shall descend into the abyss?* (that is, to bring Christ up from the dead.) But what saith it? *The word is nigh thee, in thy mouth, and in thy heart:* that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, *Whosoever believeth on him shall not be put to shame.* For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, *Whosoever shall call upon the name of the Lord shall be saved.*

‘How then shall they call on him in whom they have not believed? and how shall they believe in him

whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, *How beautiful are the feet of them that bring glad tidings of good things!* But they did not all hearken to the glad tidings. For Isaiah saith, *Lord, who hath believed our report?* So belief cometh of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily:

*Their sound went out into all the earth,
And their words unto the ends of the world.*

But I say, Did Israel not know? First Moses saith,

*I will provoke you to jealousy with that which is
no nation,
With a nation void of understanding will I anger
you.*

And Isaiah is very bold, and saith, *I was found of them that sought me not; I became manifest unto them that asked not of me.* But as to Israel he saith, *All the day long did I spread out my hands unto a disobedient and gainsaying people.*

I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not

cast off his people which he foreknew. Or wot ye not what the scripture saith of Elijah? how he pleadeth with God against Israel, *Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life.* But what saith the answer of God unto him? *I have left for myself seven thousand men, who have not bowed the knee to Baal.* Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: according as it is written, *God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.* And David saith,

*Let their table be made a snare and a trap,
And a stumblingblock, and a recompense unto them:
Let their eyes be darkened, that they may not see,
And bow thou down their back alway.*

I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their loss

the riches of the Gentiles; how much more their fulness?

But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of

that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree : how much more shall these, which are the natural branches, be grafted into their own olive tree? For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in ; and so all Israel shall be saved : even as it is written, *There shall come out of Zion the Deliverer : he shall turn away ungodliness from Jacob : and this is my covenant unto them, when I shall take away their sins.* As touching the gospel, they are enemies for your sake : but as touching the election, they are beloved for the fathers' sake. For the gifts and the calling of God are without repentance. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shewn to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all.

O the depth of the riches both of the wisdom and the knowledge of God ! how unsearchable are his judgements, and his ways past tracing out ! For who hath known the mind of the Lord ? or who hath been his counsellor ? or who hath first given to him, and it shall be recompensed unto him again ? For of him,

and through him, and unto him, are all things. To him be the glory for ever. Amen.

5

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be with-

out hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, *Vengeance belongeth unto me; I will recompense, saith the Lord.* But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to

themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. For this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet*, and if there be any other commandment, it is summed up in this word, namely, *Thou shalt love thy neighbour as thyself*. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us

therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

But him that is weak in faith receive ye, yet not to doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and the

living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is written, *As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God.* So then each one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. The faith which thou hast, have thou to

thyself before God. Happy is he that judgeth not himself in that which he approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin. Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, *The reproaches of them that reproached thee fell upon me.* (For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.) Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God. For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written —

*Therefore will I give praise unto thee among the
Gentiles,
And sing unto thy name.*

And again he saith

Rejoice, ye Gentiles, with his people.

And again —

*Praise the Lord, all ye Gentiles ;
And let all the peoples praise him.*

And again, Isaiah saith : *There shall be the root of Jesse, and he that ariseth to rule over the Gentiles ; on him shall the Gentiles hope.* Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and

wonders, in the power of the Holy Ghost ; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ ; yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation ; but, as it is written, *They shall see, to whom no tidings of him came, and they who have not heard shall understand.*

Wherefore also I was hindered these many times from coming to you : but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company) — but now, I say, I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest. Now the God of peace be with you all. Amen.

I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matters she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and salute the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ. Salute Mary, who bestowed much labour on you. Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Ampliatus my beloved in the Lord. Salute Urbanus our

fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute them which are of the household of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus, which are in the Lord. Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.

Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ,—according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith;—to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.

iii

And when he had spent three months there,* and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied him as far as Asia Sopater of Berea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. But these had gone before, and were waiting for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. And there were many lights in the upper chamber, where we were gathered together. And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. And when he was gone up, and had broken the bread, and eaten, and had

* [In Greece: see above, page 71. — EDITOR.]

talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted.

But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in, and came to Mitylene. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them:

‘Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in

every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among them all that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.'

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: and having found a ship crossing over unto Phœnicia, we went aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. And on the morrow we departed, and came unto Casarea: and entering into the house of Philip the evangelist, who was one of the seven,

we abode with him. Now this man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

And after these days we took up our baggage, and went up to Jerusalem. And there went with us also certain of the disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

iv

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his

ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all

men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four

thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying:

‘Brethren and fathers, hear ye the defence which I now make unto you.’

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith:

‘I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord?

And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of

them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.'

And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, *Thou shalt not speak evil of a ruler of thy people.* But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided.* And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and

* For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

V

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou

wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:

AN EPISTLE

CLAUDIUS LYSIAS

Unto the most excellent Governor FELIX:

Greeting

This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was

a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying:

‘Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious

unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him.'

And the Jews also joined in the charge, affirming that these things were so. And when the governor had beckoned unto him to speak, Paul answered:

'Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation, and

offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me: or else let these men themselves say what wrong-doing they found, when I stood before the council; except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.'

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

vi

Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou

also very well knowest. If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had

appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to hear the man myself. Tomorrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith: 'King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.'

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

'I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things

whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to

the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.'

And as he thus made his defence, Festus saith with a

loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

vii

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea,

Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking north-east and south-east. And when the south wind blew

softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it

hath been spoken unto me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the

wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew that the island was called Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.

Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

viii

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them: I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word: Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying: *Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.* Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

IX

EPISTLES OF PAUL'S FIRST IMPRISONMENT

G

THE EPISTLE TO THE EPHESIANS

PAUL

*An Apostle of Christ Jesus
through the will of God :*

*To the saints which are at
[EPHESUS] and the faithful
in Christ Jesus :*

*Grace to you and peace
from God our Father and
the Lord Jesus Christ.*

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ : even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love : having foreordained us unto adoption as sons

through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times. to sum up all things in Christ, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation, — in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory. For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which ye shew toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit

of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

And you did he quicken, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience. Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him,

and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus. For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So

then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles : —

— If so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispen-

sation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him. Wherefore I ask that ye faint not at my tribulations for you, which are your glory. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were

called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. (Wherefore he saith,

*When he ascended on high he led captivity captive,
And gave gifts unto men.*

Now this, *He ascended*, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the

sleight of men, in craftiness, after the wiles of error ; but speaking truth in love, may grow up in all things into him, which is the head, even Christ ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart ; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ ; if so be that ye heard him, and were taught in him, even as truth is in Jesus : that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit ; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth. Wherefore, putting away falsehood, speak ye truth each one with his neighbour : for we are members one of another. Be ye angry, and sin not : let not the sun go down upon your wrath : neither give place to the devil. Let him that stole

steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light

(for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reproved are made manifest by the light: for everything that is made manifest is light. Wherefore he saith, *Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.*

Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is. And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.

Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your

wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. *For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh.* This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

Children, obey your parents in the Lord: for this is right. *Honour thy father and mother* (which is the first commandment with promise), *that it may be well with thee, and thou mayest live long on the earth.* And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of your heart, as unto

Christ ; not in the way of eyeservice, as men-pleasers ; but as servants of Christ, doing the will of God from the heart ; with good will doing service, as unto the Lord, and not unto men : knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free. And, ye masters, do the same things unto them, and forbear threatening : knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace ; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God : with all prayer and sup-

plication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints : — and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains ; that in it I may speak boldly, as I ought to speak.

But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things : whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness.

H

THE EPISTLE TO THE COLOSSIANS

PAUL

*An Apostle of Christ Jesus
through the will of God:
and TIMOTHY our brother :*

*To the saints and faithful
brethren in Christ which
are at COLOSSÆ :*

*Grace to you and peace
from God our Father.*

We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto you ; even as it is also in all the world bearing fruit and increasing, as it doth in you also, since the day ye heard and knew the grace of God in truth ; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of

Christ on our behalf, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself,

having made peace through the blood of his cross ; through him, I say, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouable before him : if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven ; whereof I Paul was made a minister.

Now I rejoyce in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church ; whereof I was made a minister, according to the dispensation of God which was given me to youward, to fulfil the word of God, even the mystery which hath been hid from all ages and generations : but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory : whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ ; whereunto I labour also, striving according to his working, which worketh in me mightily. For I would have you know how greatly I strive for you,

and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden. This I say, that no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and stablished in your faith, even as ye were taught, abounding in thanksgiving.

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncir-

cumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's. Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances—Handle not, nor taste, nor touch (all which things are to perish with the using)—after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh. If then ye were raised together with Christ,

seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God: when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness.

And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fitting in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. Servants, obey in all things them that are your masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons. Masters, render unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Continue stedfastly in prayer, watching therein with

thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that are done here.

Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me. Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labour for you, and for them in

Laodicea, and for them in Hierapolis. Luke, the beloved physician, and Demas salute you. Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

*The salutation of me Paul with mine own hand.
Remember my bonds. Grace be with you.*

J

THE EPISTLE TO PHILEMON

*PAUL**A prisoner of Christ Jesus :
and TIMOTHY our brother :**To PHILEMON our be-
loved and fellow-worker,
and to APPHIA our sister,
and to ARCHIPPUS our fel-
low-soldier, and to the
church in thy house :**Grace to you and peace
from God our Father and
the Lord Jesus Christ.*

I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints ; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ to

enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; *I Paul write it with mine own hand, I will repay it*: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of our Lord Jesus Christ be with your spirit. Amen.

K

THE EPISTLE TO THE PHILIPPIANS

PAUL and TIMOTHY

Servants of Christ Jesus:

To all the saints in Christ Jesus which are at PHILIPPI, with the bishops and deacons:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that

he which began a good work in you will perfect it until the day of Jesus Christ : even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defence of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way,

whether in pretence or in truth, Christ is proclaimed ; and therein I rejoyce, yea, and will rejoyce. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh, — if this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ ; for it is very far better : yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith ; that your glorying may abound in Christ Jesus in me through my presence with you again.

Only let your manner of life be worthy of the gospel of Christ : that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel ; and in nothing affrighted by the adversaries : which is for them an evident token of perdition, but of your salvation, and that from God ; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf :

having the same conflict which ye saw in me, and now hear to be in me. If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both

to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and

not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honour: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

Finally, my brethren, rejoice in the Lord. —

To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ,

and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you: only, whercunto we have already attained, by that same rule let us walk. Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; from

whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in

me, these things do : and the God of peace shall be with you.

But I rejoyce in the Lord greatly, that now at length ye have revived your thought for me ; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want : for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound : in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only ; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift ; but I seek for the fruit that increaseth to your account. But I have all things, and abound : I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever. Amen.

Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit.

X

LAST EPISTLES OF ST. PAUL

L

THE FIRST EPISTLE TO TIMOTHY

PAUL

*An Apostle of Christ Jesus
according to the command-
ment of God our Saviour,
and Christ Jesus our hope :*

*Unto TIMOTHY, my true
child in faith :*

*Grace, mercy, peace, from
God the Father and Christ
Jesus our Lord.*

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensa-

tion of God which is in faith; so do I now. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust.

I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy,

that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the King eternal, incorruptible, invisible, the only God, be honour and glory for ever and ever. Amen.

This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety.

Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of

the devil. Deacons in like manner must be grave, not doubletongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

These things write I unto thee, hoping to come unto thee shortly ; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness :

*He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory.*

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy

of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer.

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now: but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe.

These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the

laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity.

Honour widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. But she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach. But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But younger

widows refuse: for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first faith. And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I desire therefore that the younger widows marry, bear children, rule the household, give none occasion to the adversary for reviling: for already some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture saith, *Thou shalt not muzzle the ox when he treadeth out the corn.* And, *The labourer is worthy of his hire.* Against an elder receive not an accusation, except at the mouth of two or three witnesses.

Them that sin reprove in the sight of all, that the rest also may be in fear.

I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure.

Be not longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities.

Some men's sins are evident, going before unto judgement; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid.

Let as many as are servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved.

These things teach and exhort. If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many

foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store

for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

Grace be with you.

M

THE EPISTLE TO TITUS

PAUL

*A servant of God, and an
Apostle of Jesus Christ,
according to the faith of
God's elect, and the know-
ledge of the truth which is
according to godliness, in
hope of eternal life, which
God, who cannot lie, prom-
ised before times eternal ;
but in his own seasons
manifested his word in the
message, wherewith I was
intrusted according to the
commandment of God our
Saviour :*

*To TITUS, my true child
after a common faith :*

*Grace and peace from God
the Father and Christ Jesus
our Saviour.*

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge ; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward ; not selfwilled, not soon angry, no brawler, no striker, not greedy of filthy lucre ; but given to hospitality, a lover of good, soberminded, just, holy, temperate ; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped ; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said,

Cretans are alway liars, evil beasts, idle gluttons.

This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth. To the pure all things are pure : but to them that are defiled and unbelieving nothing is pure ; but both their mind and their con-

science are defiled. They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine. teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be sober-minded: in all things shewing thyself an ensample of good works; in thy doctrine shewing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously

and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. These things speak and exhort and reprove with all authority. Let no man despise thee.

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable

unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that is heretical after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our people also learn to maintain good works for necessary uses, that they be not unfruitful.

All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

N

THE SECOND EPISTLE TO TIMOTHY

PAUL

*An Apostle of Christ Jesus
by the will of God, accord-
ing to the promise of the
life which is in Christ
Jesus :*

*To TIMOTHY, my beloved
child :*

*Grace, mercy, peace, from
God the Father and Christ
Jesus our Lord.*

I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy ; having been reminded of the unfeigned faith that is in thee ; which dwelt first in thy grandmother Lois, and thy mother Eunice ; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the gift of God,

which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Ghost which dwelleth in us.

This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he

sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully. The husbandman that laboureth must be the first to partake of the fruits. Consider what I say; for the Lord shall give thee understanding in all things.

Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying:

*For if we died with him,
We shall also live with him;*

*If we endure,
We shall also reign with him ;
If we shall deny him,
He also will deny us ;
If we are faithless,
He abideth faithful,
For he cannot deny himself.*

Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanc-

tified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God.

But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. But they shall

proceed no further: for their folly shall be evident unto all men, as theirs also came to be. But thou didst follow my teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts: and will turn

away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

Do thy diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. But Tychicus I sent to Ephesus. The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the coppersmith did me much evil: the Lord will render to him according to his works: of whom be thou ware also; for he greatly withstood our words. At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the

lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Corinth: but Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you.

NOTES AND SYLLABUS

CONTINUED FROM VOLUME FIRST

NOTES TO THE ACTS

(Continued from Volume First)

VII

(Continued)

vii. Further journeyings, especially a long stay at Ephesus, with signal success in evangelisation.

D. The First Epistle to the Corinthians was written from Ephesus, probably before the disturbances which brought the visit to a close.

VIII

This final section of Luke's narrative presents what may be regarded as a final stage in the opening of the apostolic witness to the whole world, the bringing of Paul, the representative of Gentile extension, to the metropolis city of the world. It opens with an expression of Paul's purpose to proceed to Rome: then details circumstances which, in a manner very different from Paul's intention, bring him thither as a prisoner of state.—
i. The disturbance of Demetrius: Paul quits Ephesus for Macedonia, as one stage in a journey to Jerusalem.

E. From Macedonia was sent the Second Epistle to the Corinthians. [See note on page 210.]

ii. These few words represent a period of time important in what it produced.

F. From this Grecian journey, from Corinth, was written the Epistle to the Romans. The personages addressed are apparently not a formally organised church, but a body of people christianised elsewhere and returned to or otherwise settled at Rome. Thus many are known to Paul, though he has never visited Rome itself. He has already made a resolution to visit Rome, but not till after his journey to Jerusalem. Apparently he foresees that this intervening journey is likely to occupy a long time; meanwhile the dividing questions on which he feels so keenly are making themselves felt in all directions, and are sure to affect the Romans. Accordingly he takes advantage of an opportunity to send, by a deaconess of Cenchreæ visiting Rome, an epistle which is mainly a theological treatise.

iii. The incidents of this journey become more and more charged with prophetic warnings, these premonitions reaching a climax in Paul's address to the Ephesian elders.—iv. A simple device to avoid misunderstanding results in a crisis, Paul being arrested: the hierarchical opposition to Christianity is now concentrated upon Paul. At the close of this incident a vision makes clear that it is part of a providential train of circumstances leading Paul to bear his testimony at Rome.—v. As a further stage, a conspiracy against Paul's life transfers him to the Roman judicature of Felix at Cæsarea.—vi. With the change

of (Roman) administration from Felix to Festus, Paul is put on trial, and makes formal appeal to Cæsar. The hearing before Agrippa is a preliminary stage of the appeal to Cæsar, for the purpose of formulating an accusation.—vii. The voyage and shipwreck.—viii. Paul, in Rome, goes through the regular process of offering his ministrations first to the Jews, and upon their rejection of him turning to the Gentiles.

IX

The narrative of *The Acts* having ceased, the next stage of church history is represented by the Epistles of Paul's (First) Imprisonment. Three appear to be sent by the same messenger, Tychicus.

G. The Epistle to the Ephesians. The absence of the term 'Ephesians' in certain MSS. and the absence of individual messages, agrees with the contents and character of the epistle in suggesting a circular letter sent to various churches, of which that at Ephesus was one.

H. The Epistle to the Colossians is sent at the same time, and for the same general purpose; but an independent letter is necessitated by the false doctrines which are rife at Colossæ.

J. The Epistle to Philemon is a private letter from the apostle to a friend.

To this period also belongs:

K. The Epistle to the Philippians, sent by Epaphroditus,

who had brought the offerings of the Philippian church to the apostle in his imprisonment, and, after a dangerous illness, is returning to Philippi.

X

The Last Epistles of St. Paul. While evidence of this part of church history is obscure, the generally received opinion is that the apostle was released from imprisonment at Rome, and resumed his journeyings: during which we have:

L. The First Epistle to Timothy.

M. The Epistle to Titus.

He was again arrested; now with near prospect of execution he indites

N. The Second Epistle to Timothy.

SYLLABUS TO EPISTLES

* * *This Syllabus is constructed on the principle that single paragraphs of the text are represented either by single paragraphs of the Syllabus, or by sections of a paragraph divided by a dash.*

First Epistle to the Corinthians

Introduction: Thankfulness for the rich gifts bestowed upon the Corinthian church, and confidence for their future.

I

Points arising out of information received

I. Appeal against the spirit of faction: parties of Paul, of Apollos, of Cephas, of Christ. Were they baptized in the name of Christ or of Paul? As a fact, only a few were even baptized by Paul. — His work was not baptizing, but preaching the gospel: the simple power of the cross, in contrast with human wisdom. — For the full grown there is indeed a Divine mystery of wisdom: but this spiritual wisdom can be interpreted only to spiritual men; and the Corinthians were carnal, and still are, as these factions show. — What then are Apollos and Paul? Merely ministers through whom God works, one perhaps laying a foundation and the other building on it: what he builds the fire shall test. — [*Building is*

just what they are : God's temple : let a man beware of destroying it.] — Worldly wisdom is spiritual self-deception : instead of magnifying human leaders these should be considered stewards of God's mysteries, and all of them (with all other things) belong to those who are Christ's : whether they are even faithful stewards cannot be known before the time of the Lord's coming. — What has been said of Paul and Apollos in this figure of the steward applies to all : if the Corinthians have any superiority it has been given them ; yet they are posing as if the probation were over and the reigning had begun, in contrast with the poor apostles who are exposed as a spectacle of persecution to men and angels. But all this is only admonition : this and Timothy's coming is to prepare for Paul's own visit.

2. Protest against tolerance of a reported case of shameless impurity : the direction in a former epistle 'to keep no company with the impure' related to such a case as this, not to the impure outside their ranks.

3. Protest against disputes between brethren being carried to courts of unbelievers. Rather be willing to be defrauded : instead of this they even defraud.

4. A fixed principle : the sensual and other evildoers cannot inherit the kingdom. What law may not forbid expediency does. Impurity is a sin, not against what is external, but against a man's own body : a body which is a member of Christ, a temple of the Holy Ghost.

II

Points arising out of the Corinthian Letter

1. Questions growing out of the marriage relation discussed on the general basis that marriage intercourse is lawful, but perhaps not the most desirable thing in an exceptional period (of distress and the near coming of the Lord), also on the wider principle that all should abide in the general condition (*e.g.* circumcision, slavery) in which they were called. The principles are applied successively to married persons — to those who are single, or married to unbelievers — to virgin daughters.
2. The question of meats sacrificed to idols. As a matter of *knowledge* [but knowledge betrays to self-consciousness: it is love that really builds up] idols are nothing: but to the weak, who have not knowledge to see this, offence must not be given in a matter of mere eating.

Paul himself has all the rights of an apostle (eating and drinking, and leading about a wife, and support in things carnal from those to whom he ministers) but he uses none of these things. Nay, he positively refuses to use his rights: his only reward for preaching the gospel shall be that he be allowed to do it without charge. This, and the adapting of himself to all men, he does for the gospel, that he may have a share in its benefits: an athlete going into full training, lest after saving others he himself should prove a castaway.

Remember our fathers, how all had the same spiritual blessings, yet some displeased God and fell in the wilderness: taking example from these let him that thinketh he standeth take heed lest he fall.

To resume. Run no risks of idolatry: just as your own Lord's Supper implies a participation in the body and blood of Christ, and just as those who eat the sacrifices of carnal Israel have communion with the altar, so to eat idol meats is to partake of the table of demons. The matter must be treated as one of expediency, not of law: there is no need to ask questions, but where attention is called to idol meats refrain for the sake of others. Even eating and drinking may be done to the glory of God.

3. Points of order. Women not to pray or prophesy unveiled: on principle [veiling the sign of subordination in the scale God, Christ, man, woman: nature, moreover, by the long hair of women points the same way], and because so the custom of the churches requires. — Behaviour at the common feast is not to be regulated as if it were a matter of appetite: from the Lord himself came the institution of the Lord's Supper as a memorial of himself.

4. Spiritual Gifts. In contrast with the dumbness of idol gods, there is for the followers of Jesus a Spirit who inspires even the simplest cry, 'Jesus is Lord.' All the diverse spiritual gifts proceed from one and the same Spirit. — Simile of the Body: As with the bodily parts, some are inferior, but have the more abundant honor bestowed on them, so that there is no schism, but on the contrary if any part suffers or is honoured all suffer or rejoice: so there are higher and lower spiritual gifts; but, while

the greatest are to be desired, LOVE is beyond all, without which the best are nought; love will abide when all the gifts are done away. — Love then is the main thing: of desirable gifts prophecy is better than tongues because more edifying to the church: tongues are chiefly a sign to the unbelieving. — Discord is produced in assemblies of the church by competition in spiritual gifts: let all things be done decently and in order. Women should not speak in the assembly at all. [What right has the Corinthian church to lay down principles as if they were the originators of the word, or as if there were no other churches? If any claim spiritual authority, Paul bids them receive his words on the authority of the Lord.]

5. The Resurrection of the Dead. Paul reminds the Corinthians how the very foundation of the faith preached, by which they are being saved, is Christ raised from the dead and seen by many, last of all by Paul himself: if there be no resurrection of the dead (as some are saying) the whole faith is vain, and its witness false. — But Christ has arisen: a second Adam, first fruits of resurrection as the first Adam of the life that ends in death; beginning of the process that ends when the Son, having subjected to himself death as the last of all things, is himself subjected to God. Without this vain is the baptism for the dead, and vain the daily death that consists in the renouncing of all that makes life. Only corrupting intercourse could have begotten such thoughts. — As to the mode by which resurrection is possible: the analogy of corn sown suggests how the body sown is not the body that rises, and yet each grain has its own body. Nature is full of differences and graduations. So for man there

is a natural body and a spiritual body. Though all will not die, for all the present corruption will put on incorruption. This is the 'death being swallowed up in victory.'

Conclusion: arrangements of the collection for the saints — personal movements of Paul and others — salutations.

Second * Epistle to the Corinthians

Blessings to the God who comforteth in affliction, making affliction a means of comfort for others. Paul has thus been raised from an affliction he expected to be fatal, and has confidence in future comfort, with the prayers and to the rejoicings of the Corinthians. For he is conscious of having behaved with sincerity to the Corinthians, and he believes that they make their boast in him as he in them.

In this spirit Paul had purposed to make a double visit to Corinth: he was prevented [not by fickleness: there is no uncertainty in the promises Paul preached, and the God of those promises gives the earnest of the Spirit in our hearts] by his determination not to come to them in sorrow. He had written to them in much anguish: but he who caused the anguish has been sufficiently punished, let him be forgiven by all, as he is by the Apostle.

At Troas, in spite of the open door for the gospel, the absence of Titus made Paul too anxious to stay, and he came into Mace-

* It must not be assumed that this epistle is next in succession to the preceding in Paul's intercourse with the Corinthians. There are suggestions that other communications had passed between the two parties.

donia. His life is a blessed march in the triumphal procession of Christ, a scattering of incense, savours of life and of death. Who is sufficient for such work? especially if it be done in sincerity and in no mercantile spirit.

Is this self-commendation? No need for that with the Corinthians. If the ministration of the temporary dispensation leading to death caused the face of Moses to shine, should not the ministration of righteousness which remaineth exceed in glory? We will not veil our speech [the veil is still present for the hearers of Moses, until they turn to the Lord] but be an unveiled mirror reflecting the glory of the Lord. To repress the brightness of this ministry of light would savour of the crafty and deceitful speech which has been renounced. (There is veiling enough in the hearts of the blinded unbelievers.) — True, this treasure of light is in earthen vessels: the preachers of life are daily delivered to death: but we look from the temporary dissolving tabernacle to the permanent building in the heavens. — Whether here or there, our aim is to make ourselves manifest before the judgment of God, and in your consciences. Thus it is not self-commendation, but a presentation of our case for your glorying. Dead with Christ's death to old things, a new creation in him, we have received from God the ministry of reconciliation; as ambassadors we convey Christ's appeal; and seek to free our ministration from all offence, and to commend it under all circumstances and by all means. — We have poured out our hearts freely to you:

recompense us in kind: cut * yourselves completely adrift from unbelievers and from defilement. We are full of confidence for you.

To resume. When in Macedonia Paul's affliction was still unrelieved, until the coming of Titus and news of the Corinthian church brought rejoicing. Paul even rejoices that he made them sorry, for it was sorrow of a godly sort; he rejoices also that the spirit of Titus has been refreshed.

Mention is made of the liberality of the Macedonian churches: Titus (with another) has been sent to the Corinthians in order that final arrangements might be made in a matter which the Corinthians were beforehand in commencing. — The readiness of the Corinthians is well known: may they abound as God's grace abounds to them.

I beg that I may not be compelled to show myself bold when I come; bold with spiritual, not fleshly weapons. — Look at what is before you: if I make much of my authority this is not a foolish taking of ourselves for a standard, but the standard is the measuring line which has brought us to Corinth, and shall bring us to preach the gospel yet further away. — The folly of our boasting is excused by our godly jealousy over the virgin church I espoused to Christ. What makes Paul behind the chiefest of apostles? is it that he preached without charge? He did this, and will do

* It should be pointed out that the words from *Be not unequally yoked*, etc., on page 56, to *perfecting holiness in the fear of God*, bear signs of being an interpolation; the sentence *Open your hearts*, etc., joins naturally to what precedes the doubtful passage.

it, merely to cut off the boasting of false apostles posing as angels of light. — Ye bear with men who bring you low: bear with my boasting. Recital of Paul's high claims as a Hebrew, and on the ground of uninterrupted persecutions — recital of revelations such that, to prevent exaltation, a thorn in the flesh was sent upon Paul. — Among the Corinthians themselves Paul's signs of apostleship have been shown: they have been inferior to no church except in being served without charge. — Now a third visit from Paul is impending: he will visit them on the same terms. This is no apology: Paul wishes to prevent, when he comes, a state of faction and disorder: in such circumstances Paul will not spare. — Final good wishes.

Romans

Introduction: Thankfulness and prayers for the Roman Church: with longing to visit them and impart to them some spiritual gift, as to the rest of the Gentiles.

THE GOSPEL IS THE POWER OF GOD: TO JEW AND GREEK:
AS REVEALING A RIGHTEOUSNESS THAT IS BY FAITH.

I. Divine wrath revealed against all unrighteousness. Those [Gentiles] who might have known the Creator by his creation changed his glory into vile images, and were themselves delivered over to moral vileness. — Those that judge them [Jews] are in the same case as doing the same works: circumcision to transgressors of the law becomes uncircumcision; and equally, those without law doing the things of law become a law unto themselves.

Then what advantage is there to the Jew? He is the honoured depository of Divine oracles: the lack of faith in some must not nullify the righteousness of God. — *But how if our unrighteousness is found to commend the righteousness of God?* Will you call the judge of the whole earth unrighteous when he visits with wrath? — *But if my lie display God's truth, why am I to be judged a sinner?* Why not, you may equally say, do evil that good may come? — *Then our case is worse than that of the Gentiles?* Nay, the work of your own law is to make ALL sinful: law brings nothing but the knowledge of sin.

2. But now hath been manifested, apart from the law yet witnessed by the law and prophets, a righteousness through faith in Jesus, unto all who believe without distinction, by Divine grace, through the propitiation of Christ, which makes justification consistent with righteousness. Here there is no place for exclusive privilege or distinction of Jew and Gentile.

Is it objected that such faith makes the law of no effect? No: Abraham was justified by faith: circumcision was given as the seal of the faith he had before. The promise to Abraham's seed was through faith, not through law.

3. Starting from the foundation of justification by faith we have peace, grace, rejoicing even in trouble, and hope founded on the thought that even while sinners Christ died for us: much more shall we be saved by his life. — As by one man sin passed upon all, so (but much more so) by Christ the gift of grace abounds

to the many. Law came in to make the trespass abound, but grace abounds more exceedingly.

Does this imply that we are to continue in sin that grace may abound? Nay: we were baptized into the death of Christ; the old life is dead, there is a resurrection of a new life of righteousness, no longer under the dominion of sin but under grace. — *Then are we to sin because we are not under the law but under grace?* Nay, if ye present your members unto sin ye become bondslaves of sin. Again, as with a legal marriage dissolved by death, you are free from law and death, and joined to Christ, so as to bring forth fruit unto God. — *The argument seems to imply that the law is sin.* No, but that which brings the knowledge of sin: the law itself is holy and good. — *Could that which is good become death to me?* No, but sin is shown exceeding sinful by the fact of its working death to me by means of that which is itself good. It brings out a carnal law in my members warring against the law of my mind. But for those that are in Christ condemnation is removed, for the law of the spirit of life in Christ has set them free from this law of sin and death: the weakness of flesh which defeated law has been met by the Son of God appearing in the likeness of flesh. If Christ is in you the body is dead as regards sin, the spirit is life as regards righteousness.

4. So ours is a life of mortification of the deeds of the body, under leadership of the spirit. This is a sonship, making us sons of God, joint-heirs with Christ. — Compared with the glory to

which we are thus heirs, what are present sufferings? The whole creation groans under the bondage of corruption, waiting for the revealing of the sons of God. We who have the firstfruits of the Spirit groan in hope for the redemption of the body, the Spirit helping our groans and intercessions: while all things are working together for our glorification. With God on our side who can be against us? Whether sufferings within or power without, nothing can separate us from the love of God.

The sad thing is that all this seems to be at the cost of the rejection of Israel. Yet there is no inconsistency in God's dealings: witness previous rejections of Ishmael and Esau.

Is there then unrighteousness with God? Nay, his prerogative is to have mercy or to harden as he will: the clay may not criticise the potter.— *Then the case is that the Gentiles not following righteousness attained it, whereas the Jews following the law of righteousness did not attain: wherefore?* Because they sought by works and not by faith: this is the 'stumbling-block of Zion.'— *But how faith in one of whom they had not heard, and how hear if none were sent?* Their own Scriptures show hearing and rejection.

Is it however a fact that God's people have been rejected? There is still an elect remnant who have obtained, and the rest are hardened: not to their fall, but to provoke the Gentiles to jealousy: if their fall is the riches of the world, how much more their fulness?—Then the Gentiles must

not be elated at being grafted in in place of the natural branches: but rather fear the unbelief which caused the branches to be broken off. The calling of God is without repentance: the disobedient Gentiles obtained mercy through the disobedience of the Jews, so by the mercy shown to the Gentiles the Jews will obtain mercy.—O the deep wisdom of God!

5. Exhortation: to present your bodies as living sacrifices: to be transformed by the renewing of your minds from this world unto the divine will.—Use your gifts as members of one body.—As members of a civil order respect authority and be void of offence—in all elements of life sobered by the nearness of our salvation.—The weak deal with in a spirit of forbearance: granted that ‘uncleanness’ of meats is only a thing of opinion, yet for no question of meats should we trouble a brother for whom Christ died: rather, the strong should bear the infirmities of the weak. Receive one another, as Christ the minister of the circumcision received you Gentiles.

Conclusion: This letter prompted by Paul’s special function of minister to the Gentiles.—Explanation of his movements—salutations, etc.

Ephesians

Blessed be God, for the blessing wherewith he hath blessed us in Christ: in him was the choice of us before the foundation of the world; in him our redemption, part of God’s mystery of summing up in Christ all things in heaven and earth; in whom

alike we who before had hoped in Christ, and ye who heard our word, were sealed unto the redemption of God's possession. I, hearing of your faith, give thanks and pray for you: God give you the spirit of revelation in knowledge of God, and of all that is implied in God's raising Christ from the dead, and setting him far above all principalities and powers.

You, also, he raised from the death of your sins. In a like world of sin we once lived a life of lust, but God raised us together with Christ. Such salvation is by grace through faith. I repeat, ye were uncircumcision in the eyes of the circumcision: aliens from the commonwealth of Israel: but Christ Jesus has broken down the middle wall of partition and made both one, abolishing that which was the principle of antagonism between them, the system of legal ordinances: ye are thus our fellows in the household and temple of which Christ is the chief corner stone.

Wherefore I, Paul, prisoner of Christ Jesus in the cause of the Gentiles —

[Ye have heard of my particular stewardship in the mystery of redemption: that Gentiles are fellow heirs in the promise through Christ. In such a mission I pray you not to faint under any sufferings of mine, which are your glory: rather I pray that you may be strengthened with power to know the unknowable utmost of Divine fulness. Glory to him who can exceed all our thoughts!]

I appeal to you to walk worthy of your calling, keeping the unity of the Spirit in the bond of peace: there is one Spirit, and

diverse gifts, which are to unite in building up a fulness of manhood in the body of Christ. — I charge you that the old life of lust and corruption be put away, and that ye walk in love and imitation of God, as children of the light. — Take heed thus to walk, and redeem the time, because the days are evil: — wives and husbands in the spirit of Christ and his church — children and parents, servants and masters. — Finally, be strong, and put on the whole armour of God for the contest against spiritual rulers of darkness. — Conclusion.

Colossians

Thankfulness for the faith and love of the Colossians, with prayer that they may be filled with knowledge and power. The prayer passes into a declaration of Christ as the image of God, firstborn of all creation and agency through which all principalities and dominions have been created, head of the church, firstborn from the dead: in him all the 'fulness'* of the Father dwells: through him are reconciled things in heaven and earth; through him you, alienated by evil works, are reconciled.

Paul rejoices in his sufferings as an element of the dispensation given to him to open the mystery of God among the Gentiles: Christ in whom treasures of wisdom and knowledge are hidden.

Appeal against being led away by traditional and secular philosophy. In Christ is the 'fulness'* of the Godhead: in him was *your* circumcision, the dying with Christ to the fleshly life

* A technical term of heresies, which recognised angelic emanations as 'filling' the interval between God and man.

and rising through faith. The bond of ordinances against you is nailed to his cross: in his cross he triumphed over principalities and powers. Let no man set over you ordinances, or seduce you to angel worship and vows of humility. — If you died with Christ to the secular, why human ordinances of no real spiritual value? if you are risen with Christ, why not set your minds on that which is above? Put to death the old members: put on the new graces, love and peace.

Particular precepts of a general character. — Conclusion.

Philemon

After thankfulness and prayer in the thought of Philemon, Paul explains how he sends a deserting slave, now a brother, back, resisting the temptation to keep him for his own comfort. Paul knows Philemon will do even more than he is asked. — Personal matters and conclusion.

Philippians

Thankfulness for the good work in the past among the Philippians, and confidence for its abounding in the future.

Information that the circumstances of Paul's condition have resulted in furtherance of the gospel, with confidence that this will be so whether he lives or dies: Paul knows not which of the two to desire. — Only let their life be worthy of him: by all that is sacred between them Paul appeals to the Philippians to avoid faction and vainglory, and cultivate a spirit of lowliness, mindful of the great humiliation of Christ and his exaltation

above all things: in this spirit he bids them work out their salvation, that he may rejoice in them, even if he be offered up upon the service of their faith.

Hopes with regard to future communications with them, and even a visit.

Paul is beginning his final greetings: —

He breaks off with warning against the *concision* (we are the true circumcision): his own high Jewish claims he counts as nothing in comparison with righteousness through faith in Christ. The power of Christ's resurrection is a thing to which he is ever reaching forward: he calls on the Philippians to imitate his spirit, and (unlike the enemies of the cross who glory in earthly things) have their citizenship in heaven, looking forward to the conforming of their bodies of humiliation to the body of his glory. — Personal appeals for reconciliation of the factious. —

Final greetings resumed: exhortation to joy and peace, and to whatever is highest. — Acknowledgment of their gifts. — Final salutation.

First Epistle to Timothy

Resistance to a doctrinal heterodoxy prompted by temptation to magnify the law. — Paul's thankfulness for Christ's acceptance of his services though he had been the chief of sinners: a monumental example of what salvation may be.

Charge to Timothy in his pastoral work with a view to his warring a good warfare: — prayer on behalf of all — quiet life for women — injunctions for bishops and deacons.

Titus — II Timothy ↗ St. Luke and St. Paul

Paul hopes to come to Timothy: meanwhile these injunctions are sent in view of the importance of the church and the mystery of godliness. It has been expressly said by the Spirit that there shall be fallings away from the faith in the latter times.

A series of paragraphs partly gnomic deal with Timothy's personal character, and with the requirements of particular classes of people.

Heterodoxy, especially under temptations of gain: Timothy to fight against this. — A final charge as to the rich. — A final charge to Timothy himself.

Titus

Titus left in Crete for the purpose of supplementing the work done there, and especially appointing elders. Proper characteristics for such overseers: amongst them the upholding of sound doctrine as against corrupting and interested deceivers such as are likely to abound in Crete. — Sound doctrine in its bearing upon various classes of people. — Emphasis laid on subjection to authority and meekness to all men, in memory of a salvation not attained by works but through God's mercy. — Personal matters and conclusion.

Second Epistle to Timothy

Thankfulness for the past and confidence for the future of Timothy in that holy calling which Paul and Timothy have in common. — Allusion to Paul's relation with succouring and forsaking friends. — Exhortation to Timothy to be united with him-

self in the arduous cause of preaching Christ. — Central ideas of the gospel to be kept prominent, as against corrupting disputes over trifles, such as engender strife, and impair usefulness as a vessel of God's service. — Special caution in view of the grievous times foretold for these last days: Timothy safe through his grounding in the Scriptures inspired by God for correction and instruction. — Solemn appeal to Timothy as to the fulfilment of his ministry: Paul's own ministry is nearing its end and its crown. — Personal matters and conclusion.

INDEX

AND

REFERENCE TABLE

REFERENCE TABLE

*To connect the Numbering of the Present Edition with the Chapters
and Verses of the Bible*

VOLUME FIRST

ST. LUKE

ST. LUKE *Chap. Verse Page*

<i>Preface</i>	I	I	7
I The Birth and Childhood of Jesus			
i		5	9
ii	II	I	15
iii		22	17
iv		41	19
II John the Baptist and the Appearance of Jesus in Public			
i	III	I	21
Genealogy of Jesus Christ.....		23	23
ii	IV	I	26
III The Ministry in Galilee up to the Full Recog- nition of Jesus by the Disciples			
i		14	28
	V	I	31
ii		17	32
	VI	I	34
iii		12	35
iv	VII	I	33
v	VIII	I	43

❧ Reference Table

	<i>Chap.</i>	<i>Verse</i>	<i>Page</i>
vi	VIII	22	45
vii	IX	1	48
viii		18	50
IV The Way to Jerusalem and Growing Expectation of the Kingdom			
i		51	53
ii	X	1	54
iii		25	56
iv		38	57
v	XI	1	58
vi		14	59
vii		37	61
	XII	1	62
viii		13	64
	XIII	1	67
ix		10	68
x		22	69
xi		31	70
xii	XIV	1	71
xiii		25	73
xiv	XV	1	74
xv	XVI	1	77
xvi	XVII	1	79
xvii		11	80
xviii		20	81
xix	XVIII	1	83
xx		18	84
xxi		31	85
	XIX	1	86
xxii		11	87

Reference Table &←

	<i>Chap.</i>	<i>Verse</i>	<i>Page</i>
V Jesus in Jerusalem			
i	XIX	29	89
ii		47	90
	XX	I	90
iii		19	92
	XXI	I	94
iv		5	94
VI The Passion and Resurrection of Jesus			
i	XXII	I	98
ii		66	103
	XXIII	I	103
iii		26	105
iv		56	107
	XXIV	I	107

THE ACTS AND EPISTLES

THE ACTS

I The Commission to the Apostles	I	I	117
II Opening of the Witness at Jerusalem			
i	II	I	120
ii	III	I	124
	IV	I	126
	V	I	130
iii		17	131
III Stephen and Saul: Extension of the Witness to Samaria and Galilee			
i	VI	I	134
ii		8	135
	VII	I	135
	VIII	I	140
iii		I	141

→3 Reference Table

	<i>Chap.</i>	<i>Verse</i>	<i>Page</i>
iv	VIII	26	143
v	IX	1	144
IV Vision of Peter and Opening of the Gospel to the Gentiles			
i		32	148
	X	1	149
	XI	1	153
ii		19	154
iii	XII	1	156
V Paul's First Missionary Journey			
i		25	159
	XIII	1	159
ii		13	160
iii	XIV	1	164
VI Question of the Circumcision of the Gentiles	XV	1	167
VII Further Missionary Journeys and Opening of the Gospel to Europe			
i		36	171
	XVI	1	171
ii		6	172
iii	XVII	1	175
iv		16	177
v	XVIII	1	179

I THESSALONIANS

A The First Epistle to the Thessalonians ..	I	1	180
I		2	180
	II	1	181
	III	1	183

Reference Table 3

	<i>Chap.</i>	<i>Verse</i>	<i>Page</i>
	IV	I	184
2		13	185
	V	I	186
3		12	187

II THESSALONIANS

B	The Second Epistle to the Thessalonians	I	I	188
	1		2	188
	2	II	I	189
	3		13	190
		III	I	191

THE ACTS

VII	vi.....XVIII	12	193
-----	--------------	----	-----

GALATIANS

C	The Epistle to the Galatians	I	I	194
	1		II	195
		II	I	196
	2	III	I	199
		IV	I	201
		V	I	203
	3	VI	I	205

VOLUME SECOND

THE ACTS AND EPISTLES (continued)

THE ACTS

VII	vii.....XVIII	24	3
		XIX	I
			3

→8 Reference Table

I CORINTHIANS

	<i>Chap.</i>	<i>Verse</i>	<i>Page</i>
D The First Epistle to the Corinthians . . .	I	I	6
I		10	7
	II	I	9
	III	I	10
	IV	I	12
	V	I	14
	VI	I	15
II	VII	I	17
	VIII	I	21
	IX	I	22
	X	I	24
	XI	I	26
	XII	I	29
	XIII	I	31
	XIV	I	32
	XV	I	36
	XVI	I	40

THE ACTS

VIII Providential Circumstances bringing the Apostle of the Gentiles to Rome			
i	XIX	21	43
	XX	I	45

II CORINTHIANS

E The Second Epistle to the Corinthians . .	I	I	46
	II	I	48
	III	I	50
	IV	I	51
	V	I	53

Reference Table ←

<i>Chap.</i>	<i>Verse</i>	<i>Page</i>
VI	I	55
VII	I	56
VIII	I	58
IX	I	60
X	I	62
XI	I	64
XII	I	67
XIII	I	69

THE ACTS

VIII	ii	XX	2	71
------	----------	----	---	----

ROMANS

F	The Epistle to the Romans	I	I	71
	I		18	73
		II	I	75
		III	I	77
	2		21	79
		IV	I	80
	3	V	I	82
		VI	I	84
		VII	I	86
		VIII	I	88
	4		12	89
		IX	I	92
		X	I	94
		XI	I	96
	5	XII	I	100
		XIII	I	101
		XIV	I	103

➤ Reference Table

<i>Chap.</i>	<i>Verse</i>	<i>Page</i>
XV	I	105
XVI	I	108

THE ACTS

VIII	iii	XX	3	111
		XXI	I	114
	iv		17	115
		XXII	I	118
	v	XXIII	I	121
			12	122
	vi	XXIV	I	124
		XXV	I	127
	vii	XXVI	I	129
		XXVII	I	132
	viii	XXVIII	I	136
			16	138

EPHESIANS

IX	Epistles of Paul's First Imprisonment			
G	The Epistle to the Ephesians.....	I	I	140
		II	I	142
		III	I	144
		IV	I	145
		V	I	148
		VI	I	150

COLOSSIANS

H	The Epistle to the Colossians.....	I	I	153
		II	I	155
		III	I	157
		IV	I	159

Reference Table 36

PHILEMON

Chap. Verse Page

J	The Epistle to Philemon	I		164
----------	-------------------------------	---	--	-----

PHILIPPIANS

K	The Epistle to the Philippians	I	I	164
		II	I	167
		III	I	169
		IV	I	171
X	Last Epistles of St. Paul			

I TIMOTHY

L	The First Epistle to Timothy	I	I	174
		II	I	176
		III	I	177
		IV	I	178
		V	I	180
		VI	I	182

TITUS

M	The Epistle to Titus	I	I	185
		II	I	187
		III	I	188

II TIMOTHY

N	The Second Epistle to Timothy	I	I	190
		II	I	192
		III	I	194
		IV	I	195

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